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VOLUME XLII. CHICAGO, NOVEMBER 24, 1898. NUMBER 13

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"Praise to God, immortal praise,
For the love that crowns our days!
Bounteous source of every joy.
Let Thy praise our tongues employ.
For the blessings of the field,
For the stores the garden yield;
For the fruits in full supply,
Ripened 'neath the summer sky;—
All that Spring with bounteous hand
Scatters o'er the smiling land;
All that liberal Autumn pours
From her rich o'erflowing stores;
These, to Thee, my Lord, we owe,
Source whence all our blessings flow;
And for these my soul shall raise
Grateful vows and solemn praise."

ANNA LETITIA BARBAULD.

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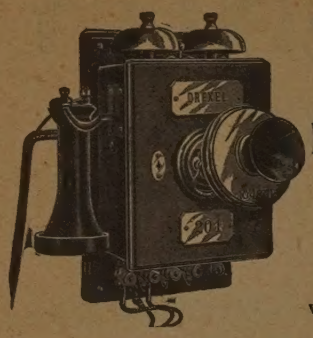

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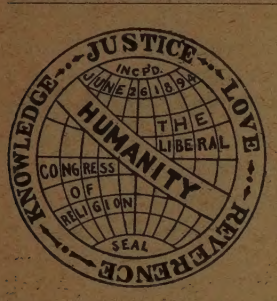
THE NEW UNITY

VOLUME XLII. THURSDAY, NOVEMBER 24, 1898. NUMBER 13.



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future. —*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

There is no more fatal blunderer than he who consumes the greater part of his life getting his living. You must get your living by loving.

THOREAU.

We are requested to correct a slight error in our report of the Omaha Congress. We gave credit for the beautiful reception tendered the Congress members in the parlors of the church to the Woman's Club of Omaha, but we are informed that the Woman's Club as such had no part in the reception, and inasmuch as a portion of that Club do not wish to be held responsible for these courtesies, we hasten to relieve them of any imposition of such honors and we are glad to give honor where honor is due. The local Committee gave the charge of the social reception to their fellow member, Rev. Mary G. Andrews, and it was under her leadership that the generous and liberal ladies of Omaha, Jewish and Christian, carried out the gracious hospitality which was appreciated by all.

The *Conservative* of Nebraska City, edited by J. Sterling Morton, says: "There is need of a political party in the United States which can live without traditions and promulgate policies and principles without fear of running amuck with its own precedents and platforms. The objections to a new party are not insuperable. The Republican party was organized in 1854. It ran Fremont for the presidency in 1856. It elected Lincoln because of a divided democracy in 1860" Whether the time has come for a new party or not it is not for us to decide, but that there are new issues and high causes waiting for study and solution, issues and causes that run across existing party lines and that are not adequately represented by the traditions or present spirit of any party in this country, we have persistently insisted.

Thanksgiving as a harvest festival comes a month too late in our Northern latitude. The fields have already been robbed of their harvest wealth and the barn doors have already been closed upon their treasures. A movement is afoot in certain quarters to set the day a month earlier so that the harvest home suggestiveness may be more timely. This seems to us a suggestion worthy of consideration, but the roots of this festival lie not in the fields but in the home. The primal gratitude springs not from abundant granaries but from congenial companionship. Thanksgiving abides as a fireside festival.

The Thanksgiving proclamations based on tabuated exhibits of crops and commerce are superficial. With growing civilization comes a growing home so the second consideration in the Thanksgiving service is the consideration of that wider home, the nation, and this is ever widening into the world. Let the gratitude of the season then spring from these fundamental blessings from the home, the nation, the growing ethical sense, the developing corporate conscience, the joy of living, the vigor of thought and the peace of conscience.

We have found one correspondent who is looking for a justification of the canteen and finds it in an old number of the *Army and Navy Journal* published in 1885. This condemns President Hayes for having prohibited the sale of intoxicants by post traders because it drove the soldiers to wider indulgence outside of post lines. Granting for argument's sake the legitimacy of this position for that time and those places, all the analogies fail when applied to the recent temporary camps of instruction for the untried volunteers but recently removed from the protection of home influences. The testimony from all quarters goes to prove that in all the camps of the volunteer army recently disbanded there was a terrible disintegration of character, an awful despoiling of the manhood of our American youths through the besotting influences of drink, and the canteen has been one tremendous factor in this degradation. There seems to be but one wild attempt on the part of all officers to disclaim responsibility. It would seem as if nobody wanted it and the only extenuating argument is the plea of helplessness under the circumstances.

Any attempt to suppress a canteen was passed on from regimental headquarters to brigade and then to the division and at last to the general department at Washington where the protest was pigeonholed. After the hurry is over and when the deliberate account of stock is taken and the debit and credit columns are footed up, the responsibility for the canteen will be placed somewhere and the deliberate conscience of the country will remember the responsible parties and hold them to an accounting.

Last week in the little city of Kankakee, the Illinois State Conference of Charities met in a two-day session. It was a meeting without formal prayer or benediction, but pervaded through and through with the spirit of religion and that essence of Christianity that is represented by him who "went about doing good." The whole session was given to the study of the children of the state, a session each being given to the feeble-minded, the dependent and the delinquent. The subjects were treated largely by experts. Dr. Rogers, Superintendent of the Minnesota State School for Feeble Minded, Mr. Alexander Johnson of a similar institution in Indiana and Dr. Athon of the Illinois Asylum were heard in one session, while Dr. Hugh T. Patrick, an expert Neurologist, made a plea for the epileptic child, and Dr. Krohn, editor of *Child Study*, made an appeal for the stupid and the inefficient in our public schools. The Illinois State Attorneys' Association sent their president to plea for a better understanding of the legal status of the dependent child. Mr. William R. Page, President of the Glenwood Industrial School, showed the need of and magnificent returns that come from the placing of children in homes, while Major McClaughry, President of the National Prison Association and Warden of the State Penitentiary at Joliet, came to speak out of his wisdom of how the child becomes a criminal; and Robert M. Smith, Superintendent of the John Worthy School of Chicago, which is the manual training school established in connection with the Bridewell, told of the boys in city prisons. Jenkin Lloyd Jones, the President of the Conference, in his opening address, considered the question of "Who are the children of the state?" The President for next year is William A. Talcott of Rockford. The Conference was largely attended. Delegates from a large number of women's clubs from different parts of the state, as well as representatives from the state institutions and private charitable organizations, made an intelligent and consecrated audience. It has been the duty of the present writer to have much to do with religious conferences and congresses, but never has he had to do with a conference more religious and more in the line of religious duties and activities. The saddest commentaries upon the churches and the preachers of the State of Illinois that could possibly be made, is to say that they were largely unrepresented at this conference, and we fear they are at similar conferences throughout the country; but these conferences represented the rising synthesis, the coming harmony. They represent that unity that is to come by the elimination of trifling, transitory and secondary considerations and names in order that the primary forces may have a freer play and the fundamental principles be brought to the front.

The session of the Woman's Christian Temperance Union jnst closed at St. Paul, was in the highest degree pathetic. It was the first time the great army met after the death of the gentle leader that called it into being and directed its movements for so many years. But this pathos deepened into tragedy when the army appeared distracted, divided and contentious. We are not of the W. C. T. U. They would have little of us, but we profoundly regret its action concerning the great temple in Chicago. We are not prepared to speak of the details of the problem. May be there has been mismanagement. There certainly have been miscalculations. Probably the action of the Union was justified, may be it was inevitable, but notwithstanding it is most lamentable. The dream of the temple was a noble one, the scheme was justified by its high purposes and its prophetic ambitions and if it has failed it has failed from too much excellence. If it cannot be realized in the Nineteenth century, something better and larger than this will be realized before the end of the Twentieth century and we have not yet given up hope that there is wisdom, conscience and generosity enough in the United States to preserve this noble building, one of the noblest in the city of Chicago, in some larger way to the noble uses it was planned for. Perhaps the failures this far have been benign inasmuch as they are preparing the way for the larger success which alone would be an adequate monument to the name and work of Frances Willard. Our good sisters have probably been trying to establish the pyramid on its apex. They have furnished too small a foundation for such a magnificent structure. Temperance has been too narrowly interpreted. The Union has been hedged in first by an evangelical ring which has shut out much nobility, and then by a sex ring which has shut out one half of the race. Let the "Christian," dogmatically interpreted, and the "Woman" obtrusively presented, be eliminated and the word "Union" alone remain, and under it will rally liberal minds as well as liberal purses that have heretofore been excluded, and the strength of men will be joined unto the strength of women and the

things will be accomplished. The writer of this note has profound sympathy with Mrs. Carse. He believes that she has been pursuing in a clumsy, oftentimes inefficient, but always loyal fashion, a high ideal. Let her now appeal not only to women but to men, not primarily to "Christians" but to citizens, and the temple will yet be saved, not for dogmatic temperance, but let it become the capital of the humanities, the home of as many of the ameliorating forces as can be gathered together. Here should be housed the charitable activities of the city of Chicago, the educational and philanthropic forces not otherwise provided for, and we believe there is money enough to so consecrate it. But the monumental character of this building will not be realized until every cent of indebtedness is wiped off, and then the whole plant, from bottom to top, be entrusted to a wise and careful management of a self-perpetuating board of trustees prevented by their charter from ever diverting a cent of the income of this building to private purposes. After all the running expenses are provided for, whatever money is left, to be redistributed among the causes housed, according to the judgment of this representative board. Let it become the Willard Center from which radiates the benign and helpful influences of the city to which all needy souls and worthy causes look with longing eyes and travel with hopeful feet. Let the temple be saved to better and larger uses than have ever yet been planned for it.

The Bible for the Soul, Not the Soul for the Bible.

Protestant Christianity has conceived of man as overboard, battling hopelessly for his life in a stormy sea and the Bible is thrown out to him. The man that is sinking seizes it, as the shipwrecked sailor does the floating spar, and with its help he reaches the shores of glory. Roman Christianity, with marvelous penetration, anticipated the endless quarrel, schism and sect, that would spring from such a dependency upon the written page and it wisely said, No, not in liteless books but in living organizations does God reveal himself. The visible church with the Pope, God's vicegerent on earth, at its head, this saves the soul from perdition. Greek Christianity, with another touch of penetration, foresaw the falibility of men, anticipated that the crook and miter, aye, even the triple crown of the Pope could not keep pride and selfishness out of the human heart, and it said, No, not in a book, nor yet in man, individually or collectively, but in sacred ordinances and holy rites is the soul to be purified and the spirit made strong. The sacraments though administered by weak and wicked men, have still in them saving power. Now, each of these three branches of Christendom have to a great extent justified their theory. The Protestant, Roman and Greek churches have saved men from themselves and from one another. They have secured noble triumphs in the spiritual life of man. But each has also revealed its limitation and imperfection. The thinking soul, the growing mind, the living heart, is bigger and better than the best of books. It is truer and nobler than the most magnificent of churches. It is more sacred and aweful than the holiest of rites and the most sacred symbol. Sooner or later the soul of man must find its center of gravity within its own base if it is to stand. God is in the tide that flows through the human heart and if He is ever found He must be found there. The only true relationship with God is that first hand relationship that sanctifies sacraments, crowns popes and makes Bible. The seat of reason is the seat of religion. The heart of love is the throne of God and conscience is His voice as heard through the imperfect organization of man. To the salvation of the soul the Bible holds the same relation as the sheaf of wheat does to health. Threshed, winnowed, ground, eaten and digested it is life. But this does not prevent the indolent pauper from starving in a stackyard or the dispeptic wasting away in a bakery. Only so much of this great literature as we can thresh, winnow, bake, eat and digest, will give us strength. Like the dyspeptic, the soul will starve though he reads his Bible through every year and can repeat a chapter for every sin in the calendar. There is a stupefying ignorance, a paralyzing science that is so afraid of heresy that it dares not eat the bread of life itself. This fear of frankness in regard to the problems of religion, this timid subservience to religious institutions, is making of us a people of shams, and if we do not look out it will make us a nation of hypocrites, or what is almost as bad, a people who prefer ignorance to life for fear some of the sancities may suffer and some church-building, money-raising and missionary movement falter for lack of support. "Let the dead past bury its dead." Let the creeds that were once the high expression of heroic thinkers, become mummied curios in the museum of history, so that the thinker may become the leader, the student, the interpreter, and each man stand on his own feet. Nothing else will save our children from that death found in the valley of indifference, the pestilence of despondency that follows in the wake of the heresy hunter and still more lurks in the mantle of the timid who insults his God in order to save him. The great salvation of reason and righteousness is to be earned and not bought. It is to be slowly attained by that self-sacrifice and self-discipline taught by all sages, exemplified in all ages, but taught most impressively and exemplified most

dramatically in the greatest of Bibles, the literature of the Hebrew people who, deprived of political power, commercial emprise or great achievements in art voiced the more clearly the struggles of the human soul, the cry of conscience, vitalized and vocalized the great law of life and love.

This literature is great because it ever tends to make itself unnecessary. The highest ministratons of the Bible are reached when it makes itself for the time being unnecessary. Bible reading is inferior work compared to Bible making, and either the reader or the thing read is poor if the reading does not promptly lead to Bible making. Happy is the soul whose eyes wander from the printed page to the white mountain tops of the far-off ideal. The text is but so much dross, it is the husk of history, until it begins to stir something within the soul itself profounder than history and deeper than poetry. When the book is opened, David and Paul fix our attention. When David and Paul do their work we close the book and we are ourselves Bible makers. We become contrite devotees and tireless apostles.

A letter reaches us in the interest of the teaching fraternity asking for a "list of Bible stories that can be recommended for use in schools." To our mind all Bible stories are not only available but very desirable instruments for the expansion and quickening of children's minds, but this does not mean that they are available material for the public school teacher, for most Bible stories need such handling and interpretation as would not be permissible in a public school teacher. The interpretation of a Bible story will inevitably carry with it certain theological implications to which the parents for one reason or another may have a right to object. For these reasons the Bible stories of creation are not available for public school uses because any wise use of them would necessitate a comparison with the very different stories of science, but to make such a comparison would be to give a theological bias to the minds of the children. The same would be true of the story of Jacob and Esau. Any ethical use of the story ought to reflect upon the moral character of Jacob's conduct and put the conventional hero in the light of a trickster, treating his father and brother meanly, so also the splendid but cruel story of Jael in the Sisera homicide and Deborah's song of triumph connected therewith, but any telling of this classic story that would not reveal the semi-barbarism in it and discover in it a reflection of brutal elements and obsolete standards, would be confusing to the ethical nature of the child and such handling of it might again give offense to some parents, so the Samson stories are very available where they can be used as primitive folk lore and interpreted as similar folk lore of other nations is interpreted. But there are stories in the Bible so purely human, simple and direct that they would seem to be available to the hands of any teacher in any public school. Among such the following occurs to us: The domestic loyalty of Ruth; the patriotic courage of Esther; the manly purity and self-reliance of Daniel, although the impinging of the miraculous upon this story introduces a difficulty. The essential element in the Job story is available to very small children, indeed, the more dramatic and simple elements in the story of the Jews themselves beginning with the independence and race loyalty of Moses, the humaneness of Pharaoh's daughter, the story of the growth and development of the refugee band into a nation, the emerging out of tribal life into that of an organized state; the story of the prophet-king Samuel and his tall successor, Saul, the shepherd king David, his friendship with Jonathan, the power of his harp to soothe his melancholy predecessor as developed in the Browning poem entitled "Saul," these are very available stories to children. Then there is the absolute identity of politics and religion, the great ethical independence revealed in the prophets with their striking personalities as suggested by Sergeant's cartoons in the Boston Public Library; here is seen the exacting Amos, the pitying Hosea, the learned and magnificent Isaiah, the grim and pathetic Jeremiah, the extravagant Ezekial, the halting Jonah. These are all available if they are sufficiently understood by the teacher and are backed up by a sufficient culture appreciation to develop their universalities and fit them into the general life of man. But we are distrustful of the availability of much if not most of this splendid matter in public school work for reasons already hinted at. 1. The inadequate preparation of the teachers. With very few exceptions they have received no academic training in this great literature and history such as they have in the literature and history of Greece, Rome, England, etc. What training they have received is of the Sunday school kind which is necessarily colored with dogmatic interpretations and theological narrowness. Such training is wanting in most of the essential elements that go toward a broad academic appreciation of the matter in hand. 2. The second reason is found in the present overweening theological touchiness of the tax-payer, the bigot whether orthodox or infidel, will be in constant terror lest some unfair advantage is taken of his children by those who are supported by the public money and ought to be servants of the whole community. But we trust it will not always be so. Our public schools cannot always afford to ignore this large element of culture, this section of human history and this undying literature of the Hebrews.

Notes by E. P. Powell.

Thanksgiving once more, and a glorious holiday it is. One of the old New England writers says, "I should die if I couldn't give thanks." Thanksgiving day was meant as an outlet for the year's pent-up good feeling. But when will we ever get rid of these conventional proclamations? And of all the conventional proclamations President McKinley's is the most formal and phrase-worthy. He tells us "the skies have been darkened by clouds of war"; he calls upon us to "laud and magnify God's holy name because the cessation of hostilities" came so soon; he invites all his fellow citizens, for some reason "those at home as well as those at sea or in foreign lands" to observe a day; he asks us to praise God for the mildness of the seasons and the fruitfulness of the soil, etc., etc. Now if there be any one thing that we know as well as another, it is that there has been no divine interposition during 1898 for any of the purposes named above. The seasons have not been peculiarly mild, but there has been a surplus of cyclones. The crops have not been especially great; and as for the Spanish war it was brief simply because the Yankees were the better stock. In other words these proclamations are rubbish, and worse than rubbish. It is enough to ask us to gather together in our family groups and express our love for each other and for the divine life that flows through us all, with its measure of pleasures and its measure of pain.

Benjamin Kidd, who gave us that astonishingly bad but yet successful book, Social Evolution, is out with another volume which he calls The Control of the Tropics. The book is full of that peculiar sprightliness and audacity which his other volume contained, and I think with about twenty-five per cent. more of logic and less of assumption. He shows that, as he says, "There are in reality only two policies before the world—that of the Continental powers of Western Europe and that of the English-speaking peoples, including England and the United States." He believes that the tropics, including of course Cuba, the Philippines, etc., must as a dead necessity fall into the hands of the Anglo-Saxons. The book is worth reading, especially to clear up the vaporings of those who believe the world ever did or ever will stand still socially and politically.

It is curious to notice how even scientific papers insist upon an investigation of our War Department record. The *Scientific American*, whose editorials are always strong, says, "The time is certainly ripe for our president to order an investigation of the whole conduct of the war, as far as it came under Mr. Alger's administration. Nothing short of this will satisfy the country, or serve to vindicate those officials in the War Department who have performed their duties with zeal and efficiency." It is clear that our republic has bred a body of politicians who are perfectly capable of sacrificing our soldiers, if not the country itself, to plunder and greed. Thank God the people have shown themselves to be the real power in America; and now the settlement will have to be made between the government which is the people and the politicians who assuming to be the government would have sold out the people.

For Thanksgiving cheer what can we find more beautiful in American literature than Whittier's Corn Song:

"Heap high the farmer's wintry hoard!
Heap high the golden corn!
No richer gift has Autumn poured
From out her lavish horn!

Let other lands, exulting, glean
The apple from the pine,
The orange from its glossy green,
The cluster from the vine.

We better love the hardy gift
Our rugged vales bestow,
To cheer us when the storm shall drift
Our harvest fields with snow.

Let vapid idlers loll in silk
Around their costly board;
Give us the bowl of samp and milk,
By homespun beauty poured?

Where'er the wide old kitchen hearth
Sends up its smoky curls,
Who will not thank the kindly earth,
And bless our farmer girls!

Then shame on all the proud and vain,
Whose folly laughs to scorn
The blessing of our hardy grain,
Our wealth of golden corn!"

A correspondent takes me to task, because in my notes I have said nothing of the troubles in the mines, between the capitalist and the laborer. But questions of this sort can hardly be handled in a short note without injustice to somebody. It is an unfortunate fact that the noblest battles for human rights are dishonored by adopting that devil's maxim, "Let us do evil that good may come." Progress and hope have nothing to do with the gospel of murder, hate and fury. However, anyone who has read the last chapter of my book, Nullification and Secession in America, will testify that I have not shirked where the question is one of capitalized power. That we are coming into a new era of more generously equalized distribution I have not the slightest doubt. We can, we must, we will abolish poverty.

"Indian Summer" is one of those happy phrase-that does much to describe one of the most beaus tiful thoughts of nature. But after all, there is nothing in language to tell the charm of these dozen dreamy days that drop down in between summer and winter. We know very well that the snow may be blowing about our ears to-morrow, but to-day there is nothing but softness, sweetness, brightness and peace. The last scarlet leaves are dropping down from the Buffum pear trees, and the English oaks and English elms have made up their minds they must adjust themselves to the climate. These are the days of long talks with the squirrels and the chipmucks, while we lie on the beech leaves and whistle our content, till they run over our very feet in confidence.

God is not a crutch coming to help your lameness, unnecessary to you if you had all your strength. He is the breath in your lungs. The stronger you are, the more thoroughly you are yourself, the more you need of it, the more you need of Him.—*Philips Brooks.*

The Omaha Congress.

A POSTAL CARD SYMPOSIUM.—CONTINUED.

Fred E. Smith, Greeley, Colo.

The Congress confirmed my faith in universal religion which I have held so long. The tolerance which pervaded the entire gathering was at times touching. To us from Colorado, where we have social and political equality, it seemed like going back a half century to see and hear so much Father and Brotherhood and so little Mother and Sisterhood in the management and program addresses. Even though this matter was apologized about, there was still a feeling in my mind that the women were not asked just right or they would have accepted and given addresses. But then there are to be more congresses, and men will learn after awhile. Did you notice that outside of Mr. Hirsch and Mr. Barrows every man read his address, while the few women who spoke did so both logically and effectively without even notes. But enough of this criticism. I enjoyed the meeting beyond what I have ability or room to state on this postal card. You better come West with your Congress, and when it gets "growed up" in our broadening atmosphere the East will be ready to give you a strong and earnest invitation to come that way.

Rev. Mary E. Collson, Ida Grove, Iowa.

The meeting of the Congress furnished me such a great supply of food for thought that I came home conscious of a new and deeper meaning of Kipling's words, "But the Jungle is large and the cub he is small. Let him think and be still." However, the Congress gave not only an impetus to thought, but also a spur to action. I believe that many of us will take a keener delight in performing the commonplace, everyday duties because we attended the Congress at Omaha. The thoughts were stimulating and energizing, but it was the noble, generous spirit of the men and women who had come together there that furnished the greatest inspiration of the Congress to me.

Rev. Wm. H. Fish, Jr., Pastor Unitarian Church, Colorado Springs, Colo.

The best meetings, on the whole, which I have attended for several years. All the leading addresses were interesting, many helpful and inspiring to an unusual degree. Yesterday I was given half an hour to report on the Congress at the Ministers' meeting of this city, and a majority of the twenty ministers present expressed interest and sympathy with the movement. My own faith in its future, and also in the special work of the Unitarian church, is strengthened and increased.

Mrs. Mary H. Mallory, Delegate from All Souls Church, Chicago.

I cannot express my great appreciation of the Omaha Congress. I think the liberal thought has come to stay, and the next Congress will be larger and last longer. The sessions grew more and more interesting and seemed only too short. Many bright men and women wished to be heard who were not on the program, but there was no time or space for them. Intellectually, it was a harvest of the best from many fields. Spiritually, it was a love feast throughout, a benediction. I saw with great regret the Congress come to a close, but feel the richer for having had the good fortune to attend.

Mrs. Mary Newberry Adams of Dubuque, Iowa.

The very comfortable audience room, parlors and committee rooms of the First Congregational Society were secured and paid for by the Omaha Woman's Club for the congresses of the Exposition. The untiring exertions of Mrs. Andrews and the local efficient committee gave the suitable conditions which made possible a most successful Congress where the thought of every speaker was religious.

E. Montgomery, Delegate from People's Church, Chicago.

To me the Omaha Congress was as the voice of one crying in the wilderness, "Prepare ye the way of the Lord." The beautiful spirit of fellowship and brotherly love that was manifest at each meeting was a prophecy of the coming day of universal brotherhood. The loving spirit shown by the ministers and people of all creeds at Omaha cast a glow of heavenly light over all our services. The different papers read were of the highest type of intellectual thought and spiritual ideals, giving a brighter hope for the future redemption of the world from superstition and error.

Rev. E. M. Hodgin, Pastor Unity Church, Humboldt, Iowa.

From beginning to end the attitude of the Omaha Congress was sociological rather than theological. It dwelt on matters of human life rather than on mystic speculations. It faced the future rather than the past. The aim of the Congress as set forth by the secretary in his report should be constantly emphasized, so people will see more clearly that the ends of the Congress will be best served by sustaining the organizations at home whose attitude is nearest identical with the aims of the congress.

Mrs. J. W. Greenleaf, Delegate from Unity Chapel, Hillside, Wis.

The spirit of the Congress, on the platform and in the audience, was far above high water mark. Such spiritual and intellectual uplift cannot fail to produce rich results in practical brotherhood and unity of purpose.

Rev. S. R. Calthrop, Pastor May Memorial Church, Syracuse, N. Y.

The Congress cannot fail to do good. I was particularly pleased by the manly speeches of the Episcopal and Methodist ministers and was surprised as well as delighted to find so large and liberal minded a friend so near home as Rome, N. Y. Of course I knew how E. P. Powell has always stood. David Starr Jordan is a genuine pillar, on the one side of him the truths of science are cut deep and on the other side the truths of religion. I only regret that I could not hear and could only read the noble truths of Doctor Hirsch, as I was obliged to go away before the half was given.

Rev. Mary G. Audrews, Local Committee, Omaha.

I am full of it. I have thought of it, talked of it, dreamed of it, and I shall try to live to it. From the opening to the closing it was a great meeting, great in the subject matter and personnel of the addresses and sermons; great in the interest aroused and steadily maintained; greater than all else was that love and magnanimity which gave unity of spirit in diversity of thought and letter. That closing session surely was a pentecostal shower! Dr. Hirsch's benediction seemed as a voice from out the infinite fullness of peace and blessing. I am persuaded that many in our city

must hear the voice of the prophet, "Arise, shine, for thy light is come, the glory of the Lord is risen upon thee." Surely the Liberal Congress has a God-given mission which, having been proclaimed by ancient seer, is being ushered in by modern prophet. Let no man, no sect, no creed, hinder this holy mission. "To comfort all that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they may be called trees of righteousness, the planting of the Lord that He may be glorified."

C. Hanford Henderson, Pratt Institute, Brooklyn, N. Y.

It seems to me that the Liberal Congress of Religion has an individual mission and a social mission. It serves the first when it shows to those who directly participate in its sessions that others, traveling, perhaps, along quite different paths from one's own, are nevertheless equally earnest and sincere and religious, are equally devoted to the same great end, the perfecting of human life. I am glad to feel that the Omaha meeting strengthened the genuine feeling of charity and toleration in my own heart. And the Congress has a social mission in pointing out to the world at large that the common element in our human expression of truth is, after all, the vital part of it, the superb platform on which we may all meet, and that the individual part of one's creed, however precious, is not a true or necessary occasion for apartness. If I may venture a word by way of prophesy, I would say that as this spirit of toleration performs its gentle and humane office, the Congress will increasingly pass to the consideration of those specific educational and social problems upon whose solution depends the further emancipation of the human spirit.

Co-Operation in England.

It will perhaps surprise many Americans to learn of the foothold which coöperative societies have in England, and that the membership of the distributive stores represents one-seventh of the population of Great Britain. From a small beginning, these societies are now doing a business of $272,000,000 per year. In "Labor Copartnership," a book just published by Harper & Brothers, New York, the author, H. D. Lloyd, writes with enthusiam about the strides labor copartnership has made in a few years, and his statistics prove that not only is the workman benefitted in the money sense, but he is also raised physically and mentally, and has developed business ability and a capacity for handling large problems that has always been thought possible only to the chosen few. Where they have been chosen co-directors with practical business men, he says, they have not only easily held their own, but, in view of their practical training, their advice has been of the utmost value. —*Friends Intelligence and Journal.*

Said the minister to an old lady of an irreligious disposition: "Woman! d'ye mind there's a place where there's wailing and gnashing of teeth?" "Ye'll no fright me wi' that," said the dame, "I've never ane left in my head to gnash wi."—*Exchange.*

Every sorrow has found its place in life, and we would have been a loser if we had been without it. —*F. W. Faber.*

The Omaha Congress.

"I DREAM'D
THAT STONE BY STONE I REAR'D A SACRED FANE,
A TEMPLE, NEITHER PAGOD, MOSQUE, NOR CHURCH
BUT LOFTIER, SIMPLER, ALWAYS OPEN-DOOR'D
TO EVERY BREATH FROM HEAVEN, AND TRUTH AND PEACE
AND LOVE AND JUSTICE CAME AND DWELT THEREIN."

FRIDAY, OCTOBER 21.

9:30 a. m.

Dr. Thomas: The Rev. Dr. Herring, the pastor of this church, will lead us in the Lord's Prayer.

Dr. Thomas: Mr. Secretary, what have we this morning?

Mr. Jones: Mr. President, it was arranged, by transference on the program with Mr. Calthrop, that the opening paper this morning should be given by Mr. Faville, on "The Problem of Authority in Religion."

[*Mr. Faville's paper will be published later.*]

Dr. Thomas: The subject of authority in religion has held a very large place in the history of the past, and is still a living question, and we have still another question to come up at this hour, "Our Great Theological and Social Problem," which is not less large. The problem of the Liberal Congress is not want of subjects nor the want of able minds, but it is the limitation of time. In the near future our sessions will have to cover two weeks instead of one. If we could open this question here, there are many who would shed light upon it, but we have not the time, and so between these two great subjects we will have as our next speaker Doctor Lewinthall, who entertained us and opened the only church that would welcome us at Nashville a year ago. He will give us some report of that and it will be a rest and change in thought, but before Doctor Lewinthall we will hear for a moment the pastor of this, the First Congregational Church of Omaha, under whose hospitable roof we meet, who is with us. Dr. Herring, we want a word from you.

Dr. Herring: It would be like painting a lily to attempt to add anything to the discussion of the theme just presented. I listened with exceeding and growing interest throughout and I fancy that if we could each have that paper to read and ponder at our leisure we should find that it contained not only all that we found it to contain as we listened, but a large amount of solid and stimulating thought which in the swift presentation we could scarcely grasp. (Dr. Thomas: Anybody who takes the New Unity can get it.) I do not think that there is anything I can add, and I am sure I should be simply in the way of the onward movement of the program, which contains much of rich and instructive thought. I think one of the things we ought to be doing in an assembly of this sort is to be praying in our hearts that God will be in the great company of truth seekers, that he will bless those who, groping, struggling and feeling their way out to the light, are trying to find him, and I pray that the contributions that are brought from all sincere sources may be so baptized by him who is the life and light of this world, that they shall be woven into and made to contribute to that truth which our race so much needs. May God's blessing be on you all in your search here.

Dr. Thomas: Now, Dr. Lewinthall.

Dr. Lewinthall: Ladies and Gentlemen: I have been told that whenever a train gets behind time it is side-tracked; it has to make way for trains that are on time, but whenever the chance and opportunity presents itself, it rushes on in order to reach its destination. I am somewhat in the same fix. I want to get through and I shall be very brief in what I have to say.

ONE YEAR AFTER THE NASHVILLE CONGRESS.

BY RABBI ISADORE LEWINTHAL OF NASHVILLE, TENN.

Twelve months ago the Liberal Congress of Religions met in the City of Nashville, upon the invitation extended it by the Tennessee Centennial Exposition Company, the Governor of the state, the Mayor of the city and the Chamber of Commerce. This was the latter part of October, 1896. Early in 1897 the President and Secretary of the Liberal Congress of Religion paid Nashville a visit in order to prepare for the meeting. The ministers of the various churches were invited to meet these gentlemen, but with the exception of three or four, none attended, and to the credit of those who did attend, be it said, that they manfully and openly declared their unwillingness to participate or take any part whatsoever in the proceedings of the Congress. Some of the ministers utilized their pulpits as the time of the meeting approached to antagonize the Congress. All sorts of names were applied to it. The masses were warned not to attend the meetings, not to listen to the reading of the papers, etc. One minister went so far as to say that the meeting of the Liberal Congress was one of the greatest evils that had been inflicted upon the City of Nashville during the great Centennial Exposition, and it would be a good thing, said he "If people would clothe themselves in sack-cloth and ashes and set apart a day of feasting and prayer for recovery from the sins of this Congress." Well, the day of fasting and prayer did not materialize, and to my certain knowledge the morals of our beautiful Rock City have not deteriorated.

Denunciations do not make converts; they are persuaded into salvation, not abused into it, I think. In this day of enlightenment, thoughtful people do not accept as infallible all they hear in the pulpit, and I am sure that every minister within the hearing of my voice will bear me out in this assertion. Men think for themselves as they have never thought before. Many may differ with the Liberal Religionists, and yet accord them sincerity of purpose and belief. Has the Liberal Congress of Religion nothing at stake? Is it the object and aim of this Congress to antagonize, to tear up and destroy? Why always play and harp on the one string of disagreement—why not draw forth sweet and harmonious chords of agreement? Are there not things on which all mankind is agreed? Are there not vices which all aim to eradicate? Are we not all trying to uplift mankind, improve the morals of the masses and bring about that glorious day of prediction when "Swords shall be beaten into plowshares and spears into pruning knives; when nation shall not lift up sword against nation and they shall not learn any more war."

We are to judge men by their life and not by their creed, by their virtues and not by their dogmas, by their actual influence in the community and not by their professions of piety. This Congress is standing upon a platform that is pure and simple, a religion made manifest and eloquent by the divine beauties of the moral character—a platform broad enough to embrace Jew and Christian, orthodox and reformer. Liberalism neither abuses nor fetters, nor stifles the intellect, but allows it full scope in its investigations and recognizes it as a God-given faculty. Liberalism wages no warfare on science, but hails the results of science as new revelations from the fountain of truth as it wells up in human reason.

Since the meeting of this Congress in the South, I think a new day has dawned, and as the years roll on its influence will become more and more widespread. Much work is to be done and the laborers are but few, yet we need not be disheartened. Our aim is high and it can be reached by intellectual liberty—which by and by the masses will acquire.

A gentleman of very high standing remarked to the secretary of the Liberal Congress of Religions at the close of its sessions, in my hearing, that "the churches, the way they now exist, have no future." And this the Liberal Congress of Religion accomplishes wherever it meets. Now, we all know that they are undergoing great changes. There is everywhere discernible a breaking up of creeds, and a breaking away from old lines. Articles of creed that were considered of great importance by the parents are ridiculed as superstitious by their children.

The highest aim of all civilization is intellectual liberty. What is the intellectual destination of man? The answer in the past was: "To believe—to believe in the Bible, to believe what is preached from the pulpit, and to believe what the church teaches." For a long while people really thought that it was so, and that if they would not believe so, they would be lost, and would get so confused that they would be floating adrift; but human nature cannot be suppressed, and so its intellectuality asserted itself despite all. People commenced to see that intellectual culture has great advantages. It frees from superstition, relieves from drudgery, makes people more perfect, and opens a great many fountains of enjoyment and fields of employment. From day to day people are more and more clamoring for intellectual liberty. What is this intellectual liberty?

People who are free from intellectual tyranny do not recognize any other authority but truth. They do not care who it was that said so, or when it was so taught, or where it is written. They care only for facts and truth.

People who are intellectually emancipated examine and define first the meaning of the phrases they hear. Phrases and platitudes in theology are like the French terms on the bill of fare. People expect to get something good and fine to eat, but are often much disappointed when they see what it meant.

People who are intellectually free believe in God's revelation in nature, science, art, genius and life.

They do not believe in miracles, nor can they see why hell should be indispensable to man's happiness. They do not believe in sacraments and holy relics. Holy is to them truth, justice, duty, virtue, pure love, friendship and the purity of domestic life. Every country where justice, truth and humanity reigns is a "Holy Land" and "Holy Ground."

People who are intellectually free do not condemn new ideas and heretics. They like to give a fair trial to ideas and to heretics. They like to learn as much as possible about the world that surrounds them, about themselves, about their relation to the cosmical

world and to mankind; about their relation to the past, present and future.

People who are intellectually free are emancipated from prejudices against man. They do not consider the creed, nor the race, nor the color of man, but his right, his duty, his hope and his happiness. They know that there are good and bad people in every church and out of it; they know that "one touch of nature makes all men akin," and therefore they believe in humanity, work for humanity and act from humanity.

There are a great many dark powers at work to obstruct and check the glorious march of intellectual liberty, but they will not succeed. They may retard progress, but suppress it—Never!

There was a time when people did not believe in the final victory of political liberty—and so there are people who hate to think that intellectual liberty should triumph; but it will triumph for all that. This is no dream, no illusion, and surely sooner or later it will be realized. Let us devote ourselves to this aim. Let all Liberalists join hands in this noble work of lifting mankind from the lowlands and marshes of superstition and misery to the sunny peaks and glorious highlands of Knowledge, Justice, Love, Reverence and Humanity.

Dr. Thomas: Now we will listen to a paper by the Rev. J. W. Frizzell, of Eau Claire, Wis., on "Our Great Theological and Social Problem."

OUR GREAT THEOLOGICAL AND SOCIAL PROBLEM.

BY REV. J. W. FRIZZELL, PASTOR OF THE CONGREGATIONAL CHURCH OF EAU CLAIRE, WIS.

Every man makes some contribution, good or bad, to civilization. He has questions to answer and problems to solve for himself and for others. Every age has some special questions to answer and some special problems to solve for itself and for ages yet to come. Every age makes some contribution to civilization. The contribution is usually a mixture of bad and good. But during the ages the good has been gaining an ascendancy over the bad. The times of Abraham, Moses, Isaiah, Plato, Christ, Luther, The Pilgrims, have been times of remarkable contributions to civilization. During all the mutations and conflicts from the remotest barbarisms to the newest and ripest civilization there has been a theological and social problem. This twin problem is a constant one in all individual and social development. It is one that each individual and each age must face and grapple with. Those who come after cannot take the solution of those who have gone before as final without entering a condition of stagnation. Hence while the problem is old, it is also one of the newest. It is the great problem of human life. The theological factor of the problem is one of thought, the social factor is one of conduct. What man thinks about God to a large extent, determines his conduct towards his fellow man. As a man thinketh so is he. Thought influences conduct, conduct fixes character, character determines destiny. Hence thought and conduct, theology and social life, heaven and destiny, are intimately associated.

The great theological problem is to get a clear, consistent and comprehensive conception of God and his relations to the universe and to man. In a broad sense this includes the whole field of knowledge. It includes all science, all philosophy and the Godward side of all religions. Literally, theology is the science of God, but it is not God nor is it religion. Scientifically, theology is the questions and problems of the intellect about God, nature and human life. Ecclesiastically, it is what men have thought about God, man, sin, salvation, and a thousand related subjects, such as inspiration, revelation, heaven, hell, the devil, polities, ordinances and sacraments. Practically it is very important to have an adequate, advanced, rational and inspirational theology. With a wrong or a defective theology we never can have a healthy social life. A man who has a narrow and a crude conception of God will be bigoted in his religious thinking and will treat his fellows in a harsh and cruel manner.

Countless ages have passed away since man made his appearance on the earth. Many ages passed away while he was learning the simplest industries, working with crude tools of wood and stone and ignorant of the metals. In those primitive times all his speech, customs and laws were of the crudest kind. Yet even then he tried to solve the theological problem. His solution was polytheism and idolatry, the ripest fruits of human thinking in that remote time. At first he apotheosized the forces of nature, then the passions and powers that he found in himself, and with these he clothed his gods. These gods, while they stood for much that was good, were also beings of vanity, envy, jealousy, selfishness and cruelty.

The Hebrews advanced very much on this crude way of looking at the theological problem and gave to the world, first a henotheism and then a pure monotheism. This is one of the greatest contributions ever made to human knowledge. At first only a few prophets and wise men saw this. It took centuries for the people to see it, and then only at the cost of much teaching and severe discipline. Through sorrows, misfortunes, persecutions, captivities, the warnings and exhortations of prophets, the Jews were schooled into a high type of religious thinking. The form which theology will take in any particular age is largely determined by the stage of development of the people, by their customs and institutions, in short by all that goes to make up their environment. There is a very great difference between the cruel, jealous God of much of the Old Testament, who had to be appeased with blood, and the God that Christ revealed as loving and serving man and who is bearing away the sins of the world. The old and the new conceptions of theology seem to be antagonistic. This conflict would be put on a rational basis and much of its animosity removed, if the distinction between the constant and variable factors of the theological problem were kept in view. The constant factors are God, man, and their relations to one another and to the universe. The variable factors are man's conceptions of these personalities and relationships and the moulds into which these conceptions are poured or forms in which they are expressed.

There are a great many streams of theology, ancient and modern, but to a greater or less extent they all took their rise in the springs of the inter-related divine human life. Theology has passed through the stages of superstition and dogmatism and for the last few years has been entering the stage of criticism. During this process of transition many attempted solutions have been given to the theological problem, but the problem is not fully solved yet. The doctrine of evolution, and the new light that has come in through the channels of astronomy, geology, bi-

ology, psychology and the new democracy have resulted in tearing down much of the old temple of theology. There has been much material collected for the new temple, but the building is not erected yet. President Hyde said a few days ago before a convention of ministers and churches in New Hampshire: "On the intellectual side of our religious life we are confronted with a critical condition. The current creed of Christendom is a chaos of contradiction. It is high time to attack this chaos and resolve it into its elements and reorganize our faith into a form which shall command the assent of honest men and the devotion of earnest men. The problem is not mechanical but vital." This hints at the key that is to unlock the difficulties in the solution of the problem.

It is the same problem that the young lawyer was grappling with when he came to Christ to ask him what he might do to inherit eternal life. Christ makes the lawyer answer his own question. He asked the lawyer how he read the law. The lawyer replied: "Thou shalt love the Lord thy God with all thy mind and soul and strength, and thy neighbor as thyself." Christ said that is the right answer. Do that and you shall live. The lawyer had the right theological answer; he was lacking on the right social solution. Hence our great theological and social problem is "Thou Shalt Love." The lawyer's question has received many answers. The sacramental answer, something that is bought and paid for in various ways, by sacrifices, offerings, prayers, forms, ceremonies and penances. The by faith only answer, believes that Christ died to satisfy divine justice and appease the wrath of an angry God, that his righteousness was rolled over onto man and that man's sins were rolled over onto him, that salvation is a debt and that Christ paid it. Christ says that the solution of the great problem is one of conduct and character. We would not have been surprised if in answering this question Christ has begun talking about the moral condition of man, the origin of evil, the revelation of God, redemption by sacrifice, atonement by the shedding of blood and the dying of Christ, of decrees, sacraments, belief in the bible, the trinity, the divinity of Christ, prayer, repentance, special providence, resurrection, final judgment and eternal punishment. He says nothing about a plan of salvation, baptism or joining the church. He talks about the loving neighbors and foreigners and God. He talks about how to read and philanthropy. The solution of the theological problem is love to God, the solution of the social problem is love for man. The two are but phases of the one great problem "Thou Shalt Love." God is the Perfect being and the universe an expression of his action. Love is perfect being. God is our Father and loves us. We are his sons and cannot be righteous without loving him. Love is righteousness of conduct and character. Righteousness is perfect behavior. Hence it appears that the glory of God and the welfare of man are identical interests. To be willing to be damned for the glory of God may be a manifestation of piety, but it is also a manifestation of religious insanity.

The solution of the theological factor of the problem is a communion, a fellowship of love between God and man. Without affinities love cannot live. Hence for God to love man, man must in some way be akin to God; for man to love God, God must be in some way be akin to man. This relationship is expressed in terms of Fatherhood and Sonship, but not so much from the standpoint of physical creation as from the standpoint of ethical affinity. To know God, love him and do his will is to be his true son. Such was the Christ who is called his son by pre-eminence. But humanity is God's son and the sonship does not depend on the condition of man, but on the nature and character of God. The Christ life is God's ideal of humanity realized. The sonship that Christ expressed is the ideal for the race. All that God was to him he wants to be to every man. All he was to God every man ought to be or may become. Hence our theological problem is to find its highest and best expression not in terms of the intellect or in a literary form, but in terms of filial love. Not to be able to see God here and now, in nature, in your own life and the life of humanity is either a case of spiritual blindness or atheism. To regard God to be too good to be in the world, or the world to be too wicked for his presence, is a practical atheism. God would be less than he is if he did not love man. He cannot cease to love because his creatures have sinned. His love must be as unchangeable and as universal as himself. The theology that teaches that he could damn any for his own glory is itself damnable. God would be less than he is if he did not seek the lost until he finds them. He can never cease his conflict against the evil until the evil ceases. If the evil never ceases then the conflict will go on forever. The great theological problem for each individual is to learn to love God and to try to get other people to love him. We can only know God as we become like him. We can only become like him as we live the Christ-like kind of life. We need to learn to think about and feel towards God as Christ did. We can never emerge from the chaos and discords of theology, by trying to get all the people to accept the same creed statements of truth. A creed would no more solve our theological problem than a treatise on solar physics would ripen next year's harvest. Neither will sceptical articles on the uselessness of a belated theology do any more to obscure the permanent factors of a vital theology, than a tirade against the Ptolemaic astronomy would do to obscure the sun.

Fatherhood and sonship of necessity implicate brotherhood. The theological problem of necessity implicates the social problem. The social problem is as old as the race. It has always been an important one. It was never more so than now. Society in primitive times was very simple, it is now very complex. This has been brought about by the increased facilities for the interchange of thought and commodities, the extension of education, the rise of the common people, the general unrest, the mixing of races and nations, the struggle for greater freedom and equality, the great combinations and centralizations of capital on the one hand, and the great specializations of industry on the other. These and a thousand other influences are making society more and more complex. Society began in a crude animalism and in many parts of the world it is in that condition still. It has come up through the stages of cannibalism, savagery, barbarism and despotism to its present condition in the most civilized countries of the world. Society has always been a mixture of good and bad. Very many of the things that were regarded as right and commended in a crude stage of society are regarded as wrong and condemned in a

more advanced stage. Corruption, plunder and piracy have been commended or condoned. Slavery at one time was a very humane thing. It was a great improvement upon cannibalism and extermination by slaughter. It is now an anachronism in civilized countries. Society is always in a state of transition, passing from one state of equilibrium to another which in turn becomes unstable. Society seems to be full of clashing interests, and one class seems to make it its business to work against another. But all such conduct is unsocial. The solidarity of the race is such that whatever is an evil for one class is an evil for all.

The following are some of the commands that are written in the very constitution of human nature, viz.: Thou shalt eat, thou shalt work to get something to eat, thou shalt co-operate with nature, God and thy fellow man. But man is weak, wicked, ignorant and prone to evil. In carrying out these commands he is exposed to temptations and falls into many foolish and evil ways.

As a method of curing these ills of society the communist comes forward and proposes to abolish private property. He says that all should own all for the good of all. Christ does not condemn private property, but he does teach that in the getting of it manhood should be developed and in the using of it righteousness and social welfare should be promoted. Christ would synthesize egoism and altruism in the higher doctrine of stewardship. He would make wealth and commonwealth essential counterparts. It is society that makes wealth valuable, but if the doctrine of private ownership was righteously applied, every individual would seek to pay his debts to other individuals and to the community. Such a course would do away with much of the evils of private property and the congestion of wealth.

Others seem to think that socialism is the ideal of advance. It has come in as a reaction to individualism just as individualism came in as a reaction to the feudal paternalism of the Middle Ages. Socialism aims at curing the ills of society by government, and the anarchist would cure them by destroying all government. How man can be free and yet under law is one of the great problems of society. Christ and Christianity offer the best solution to this problem. Christ taught men that they were the sons of God and ought to act as such. He taught that all men were brothers and that they ought to act as such. Hence our great social problem is, how can we all live together as brothers? All our industrial problems are problems of brotherhood, all our political problems are problems of brotherhood. All our religious problems are problems of brotherhood, all our international problems are problems of brotherhood. All the great problems that this nation has had to face from its beginning until now have been problems of brotherhood. The revolutionary war was a problem of brotherhood. The Declaration of Independence and the Constitution of the United States was the solution we gave to it. The rebellion was a problem of brotherhood. The political freedom of the slave and a united country under one starry banner was the solution we gave to that problem. The uneducated multitude of foreigners who came to us from the four corners of the earth constituted another problem of brotherhood. Our answer to that problem is the public schools. The persecutions of the downtrodden Cubans by Spain was a problem of brotherhood among our neighbors. We have played the role of the good samaritan and our answer to that problem is a more united and a more respected republic, a new impulse of democracy sent around the world, a new star of hope and freedom rising over Cuba, Porto Rico and the Philippines, and a peace commission at Paris, and a peace jubilee at Omaha.

The elements of society are very numerous and diverse and its functions are very complicated. Hence there are a great many factors in the social problem. We have in this country to a large extent democratized politics and education. Industry and wealth are to be very much more democratized in the future than they are now. Wealth is centralized in the hands of a few, but the blessings that wealth brings were never so diffused as they are now. There is a democratic ferment going on in the churches. The gospel has been democratized and methinks the ferment will go until the whole lump is leavened. God is the greatest democrat in the universe. The great factor in the social problem is that of unity, brotherhood, love. Society is full of attractive and repulsive forces, but it is the cohesive and attractive forces that are making for a larger righteousness. Society makes no move forward except as men enter into larger fellowships. The great social problem, is to take society as it is, in all its crudeness, selfishness, diseases and crimes and transform it into a kingdom of God and brotherhood of man here on this earth.

Who is to lead the way in this advance? God is leading the way. He is the power that makes for righteousness, he is the force that is inter-racial and international and is leading the way into the kingdom of righteousness and the brotherhood of man. It is our business to follow his leadings. The church and its prophets must be the pioneers in this advance. The politicians cannot do it. They do not so much lead as follows. The daily papers cannot do it. They are devoted to collecting news and party service. They do not discover or create, they represent. The teachers, the preachers and the prophets must be the pioneers to lead the way in the solution of this great problem. The world needs prophets today as much as ever it did. The world does not pay for this kind of service until after the servants are dead. Yet the world needs preachers that will tell and retell the people that God is a father of love, that they are sons of this God, and that they ought to act as such, that this sonship is the foundation of their liberties, that their liberties are limited by the rights of others, that within these limits every man has a right to own his own labor, that all wealth is to a certain extent a commonwealth, that every man should serve humanity, that the greater should serve the less, the strong the weak, the learned the ignorant, and that we all should bear one another's burdens and so fulfill the law of Christ. Christ regarded all the functions of a true society as moral and spiritual processes. He tried to remove ignorance, prejudice and selfishness from men. He showed that his kingdom moved towards a universal brotherhood. With Christ religion was neither ceremonialism nor asceticism, but right acting and right thinking before God and man; not the torture of self, but the giving of self to others in the service of love. This is the social ideal. More and more people are moving towards it. A strong movement is setting in towards a greater unity. It is receiving a very diver-

sified expression. We see it in great ecclesiastical gatherings, labor unions, the law synods of the state legislatures, the lay general assemblies of the United States congress, the Christian Endeavor movement, the Grindewald conferences, the world's fairs, the world's parliaments of religions, the new movement towards the federation of churches, the liberal congress of religions and a thousand other agencies. The state is more and more taking on the functions of the Christian church. All the functions of the state ought to be administered in righteousness. It is for the church to co-operate and show that these functions ought to be administered in love. The sacrament of the Lord's Supper is an idealized symbol of society, showing that the goal is a universal divine-human fellowship. We are moving towards that goal. What was impossible yesterday is possible today, what is impossible today will be possible tomorrow. What was impossible at Nashville is possible at Omaha. As we move towards this goal the kingdom may seem to be one of exclusion and division rather than one of unity, but its goal is a unity of universal brotherhood. In seeking to bring this about men differ greatly in regard to the methods to be employed. We would do well to study the method of the Christ. He found his nation bound in subjection to a foreign power, he found it crushed by one of the worst systems of taxes ever known, but he headed no revolt. He found his own church bound by a dead formanism, but he did not leave it. He tried to show men what their real relations were or ought to be. He painted these relations in signs, symbols and parables. He saw men seeking to become great by ruling, he told them that in order to become great they must serve. He saw men struggling to get rich, he showed them that manhood was the most desirable riches and that character was the highest standard of values. He saw men trying to be religious by going through a formal temple service and he told them that true worship was chiefly a matter of the fulfillment of right social relations. Yet he aimed not so much at reforming customs, laws and institutions as at transforming men. Christ was neither a prohibitionist, an abolitionist, a socialist nor a communist, but a constructionist. He faced the diseases of the social order and he worked to cure them. He met the enemies of the social order and he did not pour out on them wrath and vengeance, but by love he sought to inspire them with impulses to a better life. He saw beneath the discords and hates of men as essential unity and a possible brotherhood.

"For mankind are one in spirit, and an instinct bears along,
Round the earth's electric circle, the swift flash of right or wrong;
Whether conscious or unconscious, yet humanity's vast frame,
Through its ocean-sundered fibers feels the gush of joy or shame;
In the gain or loss of one race all the rest have equal claim."

It is possible that God has called this Congress of Religion into being to lead the way in the solution of our great theological and social problem. The Christian church is in great need of some clear-sighted, large-hearted, level-headed men, men of heroic and celestial temper who will lead the church into a larger being, a richer nature and diviner life.

Count me o'er earth's chosen heroes, they were men that stood alone,
While the men they agonized for hurled the contumelious stone,
Stood serene, and down the future saw the golden beam incline,
To the side of perfect justice, mastered by their faith divine;
By one man's plain truth to manhood and to God's supreme design.

For humanity sweeps onward; where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands.
Far in front the cross stands ready and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into history's golden urn.

If this congress sees the way of advance, then it ought to lead the way.

"'Tis as easy to be heroes as to sit the idle slaves
Of a legendary virtue carved upon our fathers' graves,
Worshipers of light ancestral make the present light a crime;
Was the Mayflower launched by cowards, steered by men behind their time?
Turn those tracks toward past or future, that make Plymouth Rock sublime?
They have rights who dare maintain them, we are traitors to our sires,
Smoldering in their holy ashes freedom's new lit altar fires;
Shall we make their creed our jailer? Shall we in our attempt to slay,
From the tombs of the old prophets steal the funeral lamps away
To light up the martyr fagots round the prophets of to-day?
New occasions teach new duties; time make ancient good uncouth.
They must upward still and onward who would keep abreast of truth,
Lo, before us gleam her camp fires, we ourselves must pilgrims be,
Launch our Mayflower and steer boldly through the desperate winter's sea,
Nor attempt the future's portal with the past's blood-rusty key.

God give us men, a time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinion and a will;
Men who have honor; man who will not lie."

DISCUSSION.

Mr. Fish (Colorado Springs): Mr. President and Mr. Secretary, I have been saying to myself that for years I have not attended a meeting which has been on so high a level on the whole, in which every paper, every address, has given us something worth listening to, worth carrying away. It may be of interest to you to know that I am going to act as a missionary of this Liberal Congress when I go back to Colorado Springs. We happen to have in that little city an association of ministers of all denominations, who meet every Monday morning. It so happens that I am on a committee of three for the selection of subjects, and I have already assigned to myself the duty of telling about this Liberal Congress. I shall delight in doing it and I shall hope to awaken enthusiasm enough to enable us to hold such a Congress in Colorado Springs soon.

Dr. Thomas: There has been in process of growth for a number of years what may be called the search for a rational theology, an interpretation of the theoretical and social problems that have been so ably discussed here, and the whole movement is in the direction of life, of experience. We are to have truth, we are to have authority, we are to have life by living, and that is precisely the line upon which these able papers have been, it is the line along which we are working, and it is a power which is going to be worked up into theology in America and into sociology. We are to come nearer to each other as we come into larger life, and we are to come nearer to God and to know God in the life of love.

Mr. Jones: I am sure those whom we would be most glad to hear from are those interested in the

business and who would, if they could, speak in that direction, I mean the laymen and laywomen who are anxious to be let into the practical problems. The business itself will, I trust, be good speech making.

(Mr. Powell offers resolutions printed in proceedings.)

Mr. Jones: I have nothing to say myself. I only want to acknowledge my indebtedness and gratitude to Mr. Powell for what he has done and is doing. And those of you who read the New Unity know what he has done.

Rev. Miss Elinor Gordon, of Iowa City, and Alfred C. Clark, publisher of the New Unity, were called for, but were not present.

FRIDAY EVENING, OCTOBER 21.

8 p. m.

Dr. Thomas: The audience will rise and join with the Rev. Mr. Frizzell in the Lord's Prayer.

Dr. Thomas: We have had a committee on finance appointed and we had the report of that committee to the business and other meeting this morning, but for the satisfaction of those who were not present, I will call upon Mr. Powell, chairman of that committee, to make a brief statement to you.

Mr. Powell: It is not necessary to talk at large on our finances, but we thought possibly a few at least of those who are here tonight might desire to enroll themselves as either annual or life members as many did this morning. The plan proposed was to raise $3,500 for the annual expenses of the Congress and its organ, the New Unity. About $2,300 of this was raised this morning. Now we are not going to ask you for a collection, and we do not want a cent that intrudes upon your private affairs, but if any one after hearing the lectures and seeing the work done by the Congress feels like helping by becoming a life member at $25 or an annual member at $5, we simply say, we shall be very glad to welcome you to fellowship with us. We do not attack religion in any of its forms or organizations, but we simply think religion should be broad enough to reach over all sects and all affiliations and make that large, beautiful fellowship of Christianity and all other religions that works for the good of men. You will be heartily welcome if you desire to respond.

Dr. Thomas: I will now introduce to you again, friends, Vice-President Powell, who has just been talking to you, who will preside over the meeting at this hour.

Mr. Powell: I am very glad to stand as Vice-President for a few moments, but more particularly that I may introduce to you tonight the man who, back of our Congress and all our efforts, was the one who, if he did not originate the thought of religious fellowship at the great meeting in Chicago in 1893, was certainly the man who bore the brunt of the occasion, the man who, if he did not conceive of the Parliament of Religions, at least carried it through to success. I have great pleasure in introducing to you tonight Dr. Barrows, of Chicago.

Mr. Chairman and Friends: Thanking you for the cordial greeting which you have given me, rejoicing that I have been able this day to see the beautiful Exposition, and made glad always by the conviction that the barriers which separate good men are falling down, I proceed at once to my theme, the rather large theme which I have chosen for the evening, "The Greater America and Her Mission in Asia."

[*The following extract was all that Dr. Barrows desired to be published in this connection, the other portion of his lecture being withheld for use elsewhere.*]

THE GREATER AMERICA AND HER RESPONSIBILITIES TO ASIA.

BY REV. JOHN HENRY BARROWS OF CHICAGO.

The deepest philosophy now recognizes that the nation is not a political accident, that it is not merely the work of a man, a voluntary association for economic ends, but that it has its origin in God, and, like God, has continuance, authority and a moral being. The great fact of this century in Europe has been the resurrection of nationalities under parliamentary forms of government. In 1815 there were forty distinct sovereignties, with seven different names, in Germany alone. Thus divided, the national life of a great people had no development and little power. But the instinct of unity was not dead in those petty dukedoms and principalities, and today, thanks to the force of kindred speech and blood, not less than the genius of Bismarck, the German fatherland, one and indivisible, sits down under a constitutional government beneath the spiked helmet of her youthful Kaiser. So of Italy. Nature has marked out her boundaries; God meant her to be one. And in our own day, eight separate sovereignties have yielded their individual life to the greater life of a Nation. This is the story of Mazzini and Count Cavour, of Garibaldi and Victor Emmanuel, one flag from the Alps to the hoarse Sicilian shore, one national life where Venice dreams over bye-gone grandeurs, looking out on her tranquil lagoons, and where Palermo nestles beneath her southern crags, one hope beating in the gay Neapolitan boy, and the sturdy Lombard shepherd, Florence saluting Rome, and Rome blessing all, as the long-divided nation of Dante, Rienzi and Michael Angelo fulfills the aspirations of her sages and poets and martyrs, beneath the white, green and red of the banner of Italy. Thus Hungary also has come to the light. The free spirited Magyar has snapped the Austrian chain, and now clasps the Austrian's hand in friendly alliance. The national life would not down after Kossuth had blown the trumpet of its resurrection. So too it is now with Ireland; so too it is even with Japan; so too it has been with the Greeks. Their classic soil has been partially redeemed from the blight of the Turk, and a vigorous national existence now centers in Athens, once the intellectual treasure-house of mankind. And what mean those rising states along the Danube, Servia, Bulgaria, Roumania and the rest, fragments of the broken Ottoman Empire? They mean that, beneath the brutal tramp of the Turk, there lived in those Christian peoples an invincible national consciousness which the scimetar could not destroy in four centuries of cruelty, and which the Toryism of England and the watchful jealousies of Europe were at last compelled to recognize.

In one of the cartoons in the Pantheon in Paris, a French artist has portrayed the beginnings of Christianity undermining the pagan empire of Rome. In the upper zone of the vast picture you behold a scene of light and gorgeous victorious pomp, a Caesar entering the capital in triumph with his splendid legions, his captured enemies, his golden and jeweled spoils,

and his colossal elephants. But in the lower zone of the picture, in a darkness just visible, you behold the early Christians praying in the catacombs, whole long galleries seem to be the sepulchre into which the Roman pageant and Roman Empire above must soon fall. And so it was. And thus, also, has it been with the national spirit in the European states. Often it was forced to hide underground, over-topped and crushed by imperial power, but its resurrection came in the shaking of thrones, and rubbing out of old and artificial boundary lines of the map of the Continent, and the rehabilitation of Europe around the national idea. There is a God in history, and his lessons are sometimes written out in letters of fire on the map of the world.

These October days are brilliant, not only with the splendid foliage of oak and maple, but with the enduring glories of national victory and superb national promise and hope.

The year that has gone has been one of surprises. A few months ago and the thoughts of the American people were fastened on the wrongs and sufferings inflicted by Spain in the West Indies; we were thinking of Cuba and the insurgents and the starving reconcentrados; and then came the beginning of a necessary and righteous war, and suddenly, on a May morning, the old miracle of Concord and Lexington was repeated; nine thousand miles away a shot was fired, which, owing to the thunderless lightenings that strike beneath the seas, was heard almost instantly around the world, and our attention was summoned across the widest of oceans to the shores of the greatest of continents. America was instantly expanded; her arm was lengthened; and the hopes with which Columbus sailed forth, four centuries ago, to find the East Indies were strangely realized by those dwelling in the land which Columbus brought to the attention of mankind. America became an Asiatic power. The echoes of the artillery in the harbor of Manila brought the great continent seven thousand miles nearer to our shores. God spake in His providence. It was done; and the destinies of the greatest of republics were indissolubly united to the moral and material fortunes of eight hundred millions of human beings on the other side of the world. There has been no parallel to this sudden expansion of national obligation and opportunity in all the annals of mankind, and a half century hence it will be seen that the greatest moment in American history since Lincoln's proclamation of emancipation was that moment, on a May morning, when Admiral Dewey, on the flagship Olympia, quietly said: "When you are ready, you may fire, Gridley."

It is utterly impossible for us to put ourselves back into the eggshell of one year ago. No vision foresaw what has occurred, not even the President's. Some of us remember how God educated the nation in the ideas of liberty during the agonizing civil war, and it happens that under the red torch of battle dull minds and hearts sometimes discover what had been hidden from them before. In these days of thanksgiving we realize that we have lived more rapidly in the last six months than in any previous six years. Probably not even Germany came to realize herself more suddenly and hopefully after the Franco-Prussian war than America has come to discover both her greatness and her opportunity and her duty during the Spanish-American struggle. War is not to be praised. At its best, it is a dire necessity. Its essence is the spirit of destruction. But God's providence has used it, time and again, for glorious results, and one result in which we rejoice to-night is a new sense of our nationality, and of our mission. And perhaps the most hopeful fact in American life at the present is this, that the people east and west, north and south, rich and poor, white and black, dwelling beneath the flag which links us to our past "and makes us heirs of deeds high-hearted as were ever done neath the all-seeing sun," realize that we are a united people, and brothers all, the heirs of Washington and Jefferson, of Grant and Lincoln, of Webster and Sumner, and the fellow-countrymen of Hobson and Dewey, of Fitzhugh Lee and President McKinley.

The War of the Revolution accomplished much in making a nation out of jealous colonies, overcoming hostile and provincializing forces. The forming of the Constitution continued the process, but developed antagonisms centering in slavery and in the centrifugal and denationalizing doctrine of state sovereignty. There was a long crisis and a titanic conflict, but the triumph which came after the bloody strife of the Civil War was a partial triumph. The national life was saved but the wounds were not healed. The South was justly proud of her men, of her leaders, of her courage, of her devotion to what she deemed right. She lost much, but resolutely toiling on and recognizing the new order as inevitable, she has regained much; and best of all has come to realize that there is a God in history who overrules and brings events to pass more wisely than we could have planned. And to me the most grateful result of our struggle for the liberation of Cuba has been the healing of divisions between North and South and the cementing of bonds which bind us into an indissoluble and glorious unity.

I am not praising the martial spirit; I am not glorifying war, which has in it elements of savagery, but the victories of human rights have largely been victories of the battlefield. Marathon made Europe Greek and not Asiatic; Tours made Europe Christian and not Moslem; Naseby and Dunbar made English-speaking nations free and not slaves; Quebec made America Saxon and modern and not autocratic and mediaeval; Saratoga and Yorktown made America American and not British, and Gettysburg proved that "a nation conceived in liberty and dedicated to the sublime proposition that all men were equal" can long endure. I believe that Manila and Santiago are names that will rank in history with almost any of the greater battles of the past. Ours was a war for humanity which the greater statesmen for fifty years felt was inevitable. In our complacent prosperity we gave little heed, that is, most of us, to the hapless condition of the oppressed at our very doors. It was only when the state of things became intolerable, and we could understand how intolerable it was only through the persistent efforts of a newspaper press which is often unjustly criticised and sometimes is reproached simply for telling unwelcome truth, that the nation said these outrages must cease. The invincible proof that war was necessary, and that even the President's humane and skillful diplomacy could not have averted it, is this: that Spain could not be trusted. The false, tortuous and cruel policy of the Spaniard does not need to be rehearsed. The horrors of the Spanish occupancy of the Antilles do not

need to be pictured again. Other nations may have been unable to comprehend our motives; they may have taunted us with selfishness and jingoism; but we know that the spirit which inaugurated our intervention was the spirit of humanity. Other nations may not have understood that there is any unselfishness still left among men, but England, bless her, was our friend and has been drawn into closer fellowship with us than ever before in her history. The universality and the continuance of English good will in the last six months are a proof that it is genuine. They are proud of us. They recognize in us what is best in themselves. An American living in Yokahama writes to me that the old English habit and temper of offensive superiority is altogether gone. And surely this is a miracle hardly paralleled in our century. We have in many things a kinship with Great Britain. Do not forget that outside the area of Anglo-Saxon liberty and the region influenced by a Biblical Christianity there has been but little understanding of true Americanism, the spirit of the nation whom Lowell described as "she of the open soul and open door." On the continent of Europe America is usually thought of as merely a fat, prosperous, conceited, lawless, uneducated mass of vulgar people. But the recent war has struck this great mass of ignorance and prejudice and has shown that we are strong where we were thought to have been weak. Our good fighters have done more to open the eyes of Europe than our good scholars. Dewey's victory in Manila, the heroism of Santiago, the splendid shooting and seamanship which destroyed the fleet of Cervera, have wrought more for American prestige than our wealth, our schools, our liberties and our prosperity had accomplished. It may be a shameful fact, but it shows how primitive, how uninstructed, how material is the average European mind. I am glad that these results have been achieved, not because I like to please a braggart Americanism, but because I am glad that the way is open for a better understanding of what is best in America. I love to have America recognized in her true glory, for I believe that America means the future of the race. One result of the war is this, that a new patriotism now burns all the way from Alaska to Florida and from Washington to Honolulu. We are determined to bring the eastern and western coasts of our country close together, through the digging of the Nicaragua canal. We shall bind Chicago and Manila into closer fellowship by electric wires beneath the sea. We have forsaken the policy of selfish isolation and come to realize our world mission in these days when God has made us a world power. We have not abandoned the Monroe doctrine, as European nations will discover if they attempt to disregard it. If Cuba should become independent, would we allow Germany to conquer it? Never. I believe we are drawing into closer fellowship with all the peoples of the western hemisphere. There must ever be peace and good understanding with Canada and Mexico and the South American republics. These are great areas for our commerce and for our ideas. The Central American states have been described as "disorganized military camps." The South American states represent very imperfectly and poorly the fruits of liberty and self-government. They have not had our training; they are not built on our foundations. But our prosperity and our victory and our supremacy will be for their guidance, for their advantage quite as much as for our own. With the solemn sense of our new responsibility I thank God that America has widened westward across the Pacific, which is to be the chief highway of the world's future commerce. I am glad that in Hawaii and the Ladrones and the Philippines we have stepping stones for American ideas clear over to the greatest and most populous side of the world. My own observations in the Orient have deepened the conviction that the great event of the twentieth century is to be the uplifting of Asia and thus the unitizing of the globe. Woe be to our western world, as Captain Mahan has indicated, if the great Asiatic nations become equipped with our arms and become rich with our inventions and are not in harmony with our ideas and our ideals. The road is still open between Peking and Vienna for new Asiatic hordes to press into Europe, and if an army of millions of Asiatics follow the path of Genghiskhan and Tamerlane, armed with Maxim guns and modern rifles, who knows if Christian civilization would be able to push back the red wave of destruction? We have seen the rehabiliation of Japan, a great military and naval power, but thanks to Christian forces Japan is not altogether out of harmony with western ideals. The great conflict of the future ought to be between civilization represented by pure homes, free schools, free churches, popular enlightenment and political liberty, and the barbarism or semi-civilization of Asia, where womanhood is degraded, human rights denied, opportunities limited, deceit and impurity are universal and where the popular mind has not expanded and been lifted heavenward by a Christianity which teaches the fatherhood of God and the brotherhood of man. Heaven forbid that we should go to the Philippines in the spirit with which Spain went to Cuba or Holland to the Southeastern Asiatic archipelago. If we hold them, and I do not see how we can get rid of them, let us hold them, to use the phrase of Benjamin Kidd, "as a trust for civilization." Let us show that America does not mean selfishness and spoliation, but means enfranchisement, uplifting, enlightenment, peace, toleration. And if I know the American people, they cannot justly be described as "dizzy with dreams of colonial gain," anxious to repeat "in distant islands some such history as our conquered enemy wrote long ago in blood and plunder in hef colonies here and in South America." The American flag which Dewey hopes will float forever in Manila does not stand for plunder or profligacy or despotism. When a few months ago the Pacific trade wind rippled the Stars and Stripes, new risen on the government house in Honolulu, many a Hawaiian exclaimed "O you beautiful thing!" And so I feel that the starry banner is bright and beautiful with blessing to every people over whom it floats, and I believe the day is coming when its folds shall cover the American continent from the Isthmus of Panama to the Arctic circle, and when its beneficent influence, following all lines of latitude, shall enwrap the entire globe.

I am rejoicing to-night that America already stands for much that is glorious in the great eastern world. Into Turkey and Syria, our American educators have gone; into Egypt, throughout India, into Japan and China, and into many Pacific islands. We have our moral outposts in Asia and in Africa, and more and more our country represents to the world the spirit of

liberty and of a pure Christianity; the spirit that uplifts the poor and enlightens the ignorant and befriends the oppressed; the spirit of Jesus Christ. And I rejoice that the twentieth century will see back of that spirit the vast material resources of the mightiest of nations. I am not disposed to call America great because of the riches of the west, of the mines of Colorado, of the gold fields and oil wells of many states, of the waters that turn a million of spindles, of the wheat and the cotton and the corn, of the railroads and the factories. The figures of our census are startling; the resources of the republic are simply prodigious, and are to be vastly increased. But I do rejoice that rich America is not steeped in materialism so as to be forgetful of humanity. I rejoice that ours is becoming the chief missionary nation of the world and that recent events have made even stupid people realize that we are no longer to live to ourselves. We need great men, great leaders, to shape and direct, and God is giving them to us. The greater America must have greater statesmen. Of course we shall need a larger army and a larger navy—we could hardly have a better one. We must have a better diplomatic service, national schools for training the representatives of the republic. We must get rid of provincialism and the spoils system. We must gain a new respect for law and strengthen the forces which make for good government in our cities and commonwealths. We must subdue the selfishness of corporations, and make the greater also the better America. And as England in her rapid conquest of the globe has not lost her liberties, but widened them, as her administration at home has improved with her expansion abroad, so will it be with us. We shall have plenty of problems to tax our people, but hundreds of thousands of trained thinkers will grapple with them. No doubt we are an imperfect people, but what is the wise spirit for the reformer? He must not be a whiner or a croaker. He must create faith; he must live in the atmosphere of hope; he must be a prophet denouncing what is wrong, but never speaking in the raucous and doleful tones of pessimism. There rises before me the vision of the twentieth century into whose dawn we are entering. It is to be a great century, perhaps greater than the nineteenth.

As a nation we enter it not forgetful of what has been achieved. We already have national unity and local self-government. We shall have a new national expansion in the days to come. We shall see our commerce and our ideas penetrating and controlling the West Indies and the East Indies. Our scholars, our missionaries, our teachers, our books and our business will have a deep entrance into the world of Asia. In this majestic work, we shall be allied with Great Britain, and the closer and truer that moral alliance, the brighter the prospect of peace and of international disarmament. Before the twentieth century shall have ended there may be great upheavals and disasters, but the empire of peace will be wider and the day will draw nearer when representatives of brotherly nations shall sit down in the parliament of man. God grant that this Peace Jubilee may uplift us and make us readier for the great future!

"New occasions teach new duties
Time makes ancient good uncouth,
They must upward still and onward
Who would keep abreast of Truth.
Lo, before us gleam her watchhres
We ourselves must pilgrims be,
Launch our Mayflower and steer boldly
O'er the *wide Pacific* sea,
Nor attempt the future's portal
With the Past's blood-rusty key."

I have a renewed hope and deeper courage in contemplating America springing from the fact that the American people are more and more appreciating their world-wide mission. This is a sign of health and an assurance of continued moral vigor. This is contemporaneous with the new expansion of our national opportunity and obligation. We justly feel that America is herself a chief part of the world, and that we do an immense service to mankind by striving to improve the spirit and conditions of our own people. We are now the chief branch of what men call the Anglo-Saxon race, and whatever greatness we have already achieved is hardly to be mentioned by the side of the grandeur that awaits us before the close of the next century. The time of our political and moral isolation has already passed away. We have gone to the uttermost parts of the earth with our Christian institutions. It has already been our mission to give new truths to the Old World, and to make that world dissatisfied. Prof. James Bryce perceived that our republic has reached the highest level, not only of material well-being, but of intelligence and happiness, yet attained by the race. This perception had not reached the minds of our continental critics, and of Europeans generally, but one month of successful war has done far more to change their estimate than decades of peaceful prosperity. Those who come to our country and study it carefully and candidly become the apostles of helpful discontent in the lands to which they return.

America stands in the highway of the nations, between the East and the West. It was partly in order to secure the trade of China and the Orient that transcontinental railways have linked the Pacific to the Atlantic coast. There are more people in America who can read Shakespeare and Milton than in all other lands together, and before two centuries have passed the English tongue will be the vehicle of commerce, literature and civilization for the majority of the human race. The ultimate capital or chief city of the English Empire of the future will not be on the banks of the Thames, but either at the mouth of the Hudson or on the southwestern shores of Lake Michigan. America is the chief part, and England and Russia recognize it, of what is likely to be the controlling race of the future. The vastness of the Asiatic world which lies to the west of us we do not yet appreciate, but I am convinced that the connection of America with China, the most populous of empires, is to be a factor of immense moment.

One does not feel that America grows less important as, after eighty days of voyaging in mid-ocean, or skirting the shores of great continents, he begins to realize the earth's bigness and the multitude of interests which lie outside of our national domain. And my observations of recent years have convinced me that American Christianity is more nearly in accord with what is rational, humane, scientific and morally helpful than are some of the chief forms which have had wide rule elsewhere.

It rests upon educated and far-seeing men to assist still further in showing American people what larger responsibility God is forcing upon us, in preparing the American mind for that ampler sphere of

national influence upon which we are already entering. It is useless to discuss whether America should be expanded. The expansion has already come. America is no longer a babe in the woods, but the foremost of western nationalities, and the sight today of our people for the first time thoroughly united, contemplating expectantly, and in no shallow and trifling temper, the greater destinies to which God is calling us, is a hopeful and inspiriting spectacle. We used to be told that in order to Christianize America we must neglect Asia and Africa; in order to solve our home missionary problems we must have no foreign missionary activities. We have long passed that mile-stone of ignorance and isolation. We have also been told that America had no mission in the world outside her own borders. We are passing that mile-stone of ignorance and isolation. And some are rapidly perceiving that we are to have a better America, through cherising a larger responsibility. Whatever is done to foster a self-respecting, comprehensive and Christian patriotism is so much moral force accumulated for the redress of grievances, the righting of wrongs and the curing of disease in our body politic. Lowell described England as a democracy under the form of a monarchy. Most well-informed men believe that the people of England are better governed than any people of the world. This does not mean that they have a better form of government, or that they achieve on the whole better results in their national life, but there is more conscientiousness, there is more fidelity, there is more efficiency for good in England than anywhere else. The English are perhaps the most deeply, if not intensely, patriotic of peoples; they are also the people that recognize to the fullest not only their opportunities, but their responsibilities in world affairs. I think it altogether likely that the present events, the events of the immediate past, and those of the immediate future will reinforce a higher patriotic purpose and spirit in our own land, and I believe that one result of this will be a better government in cities and states and in the nation, gradual improvement along the lines of administration, and the determination that our country, suddenly called upon to enter the family of peoples having international responsibilities, shall not be unworthy of the position to which God has summoned it.

And I wish to express my confidence, reborn out of what I have seen in the Orient and out of what I have seen in more than thirty thousand miles of travel in nearly all parts of our country, wherein during the last fifteen months I have been able to touch the vital centers of American thought and character—my confidence that this land "to human nature dear," this land which is not unbeloved of God; that this country of ours for which the ages have travailed in birth; that this republic, filled with God-fearing and man-loving people whose hearts respond to the calls of humanity, and suffer "wherever freedom lifts her cry of pain"; that this nation, proud and grateful for a history reaching from Plymouth harbor to Manila bay, is no longer to be treated as a foundling, to be nursed in a wilderness of solitude and deep isolation, but is the strongest and most chivalrous knight equipped for valiant service in the Kingdom of God to be seen on the face of the earth.

I have felt the pulse of national Christian conventions; I have had my Americanism refortified; I have entered the homes of men and women who pray to God for our country—the home of many a Christian pastor East and West, and the home of the Christian President in Washington; I have talked with scholars, statesmen, far-sighted editors, university professors, devoted women whose hearts are aflame with the purest patriotism; I have faced many thousands of college students and Christian ministers and candidates for the ministry. I have stood by the graves of the mighty American dead, as more than a year ago I stood by the graves of American missionaries in India, beneath the rustle of the palm tree and the light of the Southern Cross; I have seen in the last six months a puissant nation, rousing herself from sleep and shaking once more her invincible locks, and I wish to tell you that those timid and pessimistic teachers who are warning us to beware of our destiny and shrink back from it, misconceive and underrate the mighty and noble spirit of the American people.

The Secretary announced the names of Pres. Jordan, Mr. Frizzell and Mr. Powell as Committee on Resolutions. Also the announcements for the Sunday services in the city.

Mr. Powell: Our exercises will close with a benediction by our President, Dr. Thomas.

Dr. Thomas: Almighty Father, fill us with the goodness of Thine own love and peace as we go hence. May the great love of all mankind come to us. May we in that love go forth to will and do Thy will and may Thy peace and blessing be upon all the nations and peoples of the earth forever. Amen.

"Mair Liker the Place."

One day while Millais was engaged in painting his famous picture, "Chill October," among the reeds and rushes on the banks of the Tay, near Perth, a voice came from over the hedge: "Man, did ye never try photography?"

"No, never," replied Millais, painting slowly. A pause.

"It's a hantle quicker," said the voice.

"Yes, I suppose so."

Another pause. The final thrust was, "An' it's mair liker the place."—Exchange.

Bloom-Time.

Had you wandered otherwhere
Through the May-time of the year,
I'm not saying that one rose
Had been slower to unclose,
That one pollen-cell the less
Had grown quick o' beauteouness,
Had you wandered otherwhere
Through the bloom-time of the year.
Whatsoever way you went,
How should May be else than May?
Mine the sweeter wonderment
Since you walked with me the way.

Had you passed me all unseeing
In the May-time of your being,
I'd not say these rhymes of mine
Had been fewer by one line,
That my heart had gone unsung
All the blooming ways among,
Had you passed me by unseeing
In the love-time of your being.
Only, had you never come,
Just one heart-beat were unstirred,
Just one chord had waited dumb,
One song failed to find its word.

—*Charles Washington Coleman, in Harper's Magazine.*

The Study Table.

Lightly He blows, and at His breath they fall,
The perishing kindreds of the leaves; they drift,
Spent flames of scarlet, gold aerial,
Across the hollow year, noiseless and swift.
Lightly He blows, and countless as the falling
Of snow by night upon a solemn sea,
The ages circle down beyond recalling,
To strew the hollows of Eternity.
He sees them drifting through the spaces dim,
And leaves and ages are as one to Him.
—*C. G. D. Roberts.*

THE "BIOGRAPHICAL EDITION" OF THACKERAY.*

Hardly can there be a richer volume than this one of Messrs. Harpers' "Biographical Edition" of Thackeray's novels. There are of course differences of opinion as to which of his novels is the best. There are many who put "Esmond" at the top, but more, perhaps, who think some of the others more characteristic; some contending that for Thackeray to write a Queen Anne novel was to attempt a *tour de force* which, from the nature of the case, was bound to fail, seeing that no man can with complete success reproduce the mind and speech of a period more than a century earlier than his own. But whether or not "Esmond" is the best of Thackeray's novels, it is certainly the most beautiful, and it is the one to which the writer of this notice oftenest returns, and without ever failing to "renew his ancient rapture."

But the quality of Esmond may be taken for granted at this late day. What calls for notice more particularly is Mrs. Ritchie's biographical introduction illustrating that period of her father's life when he was writing "Esmond," and writing and delivering "The Four Georges" and "The English Humorists," which lectures are included in this volume with a unique one on "Charity and Humour." His judgment on the early sheets of Esmond was "It is clever but stupid,"— a judgment with which few of his readers will agree though they will agree with him that it improved as it went on. Charlotte Bronté declared the first volume to be "admirable and odious," but by this time Thackeray had concluded that it was "very well done," and that "the melancholy part" was over. When he described places in the novel he could hardly imagine that he had not seen them. He pointed out No. 7 in Kensington Square as the house where Lady Castlewood lived. There is a picture of the old Pretender in the Dresden gallery which probably suggested the portrait of Lady Castlewood gallery in the novel.

There has never been published a more interesting letter of Thackeray's or one more frankly disclosing his religious opinions than that written to his daughter just before his coming to America. It is a lesson in that sincerity which parents should use with their children. He says of the Bible, "It contains divine truths and the history of a divine character, but imperfect and not containing a thousandth part of him; and it would be an untruth before God if I were to hide my feelings from my dearest children." He heard Martineau preach in Liverpool and "was struck with his lofty devotional spirit; and afterwards an old schoolfellow on the Evangelical dodge; ah, what rubbish!"

His attitude towards his money-making by his lectures is distinctly different from that of Dickens in a similar situation—much less sordid. He is not less delighted than Dickens with his easy gains, but it is for his children's sake that he is glad, while Dickens took a feverish delight in the mere chink of the coin.

Some of his observations in America are interesting: "A circle of people here know more than the same number of English." If he cuts jokes against the people who have "helped him procure independence for his children, may he choke on the instant." "If I can say anything to show that my name is really Makepeace, and to increase the source of love between the two countries, then please God I will." And here, in conclusion, is something which makes me like Thackeray better than I did before if possible: "The first name I heard in the railroad going hence to New York was my own, by a pretty child selling books, and I was touched somehow by his fresh voice and kind face, and should have liked to take him by the hand. So—here it is after fifteen years, think I, here's the fame they talk about: my impression though was one of awe and humility rather than exultation, and to pray God I might keep honest and tell the truth always." J. W. C.

MODERN FRANCE.*

It is a pleasure to take up a book with the certainty in advance that it will be worth reading. The Messrs. Putnam have done a real service in issuing the series of histories entitled "The Story of the Nations," of which this is a recent issue. The author, a member of the Chamber of Deputies, writes from the standpoint of an enlightened, latterday participant in the chain of events here depicted. There is an advantage to be gained from such rapid surveys of long periods of history. When judiciously presented, events may thus be seen in their true perspective, even though somewhat dimly. For beginners who cannot master masses of detail, and for students of special portions of the nation's history who wish to see those portions in their relation to the whole, this work must prove of great value. The author's claim to having pursued an "unusual" method in "relating accomplished facts, and seeking their origin not in the circumstances which render them difficult of comprehension, but in those which make them explicable," can hardly be allowed. History is not infrequently written with a desire to show the most obvious causes of events; but good history seeks the real causes, whether easy or difficult of comprehension. The author's method is to relate the political history of his country in periods and then to trace the growth of "Letters, Arts and Sciences" during the same years. A full index and chronological charts and lists add greatly to the value of the work. W. I. L.

* The History of Henry Esmond, Esq. Written by himself. The English Humourists of the Eighteenth Century, The Four Georges and Charity and Humour. By William Makepeace Thackeray. With illustrations by George Du Maurier, F. Barnard and Frank Dicksee, R. A. Harper & Brothers, Publishers, New York and London. 1899.

* Modern France, 1789-1895. By Andre Lebon. New York: G. P. Putnam's Sons. 1898. pp. 488. Price $1.50.

GUESSES AT THE RIDDLE OF EXISTENCE.

Professor Smith has here given us five brilliant essays on religious subjects. The first is mainly devoted to an analysis of the teachings of Prof. Drummond, Mr. Kidd and Mr. Balfour. The second argues the uselessness of the church's effort to claim inspiration for the Old Testament. The third asks, "Is There a Future Life?" and answers that it is doubtful, unless good "character have a life-giving affinity to the powers of good." This thought is based upon the possibility that effort and not fiat or mere evolution may be the real law of the universe," a thought suggesting Dr. Royce's treatment of "The Problem of Job." The fourth essay opposes the miraculous element in Christianity and the fifth discusses the relation of morality to theism, and concludes that morality cannot find adequate support in a thought so difficult to establish or support as is theism, but must "build its system on the natural desires of man, offering them such satisfaction as is consistent with the welfare of the community and the race."

Mr. Smith surveying these troublous times believes that "the storm-center is in religion." Taking his stand there it is little wonder that he sees only the debris of fallen systems. One can but admire the skill with which the author lays about him, increasing the ruin of outworn systems all the more as his own groans and sighs over the loss of what he himself loves are not wholly suppressed. But one who has reached the vantage ground of a rational faith must wish that the author had at the last laid down his hammer and used his trowel, or at least indicated how that implement of construction might be used. Had he only guessed at the riddle of existence, and not stopped with exposing the futility of others' guesses, he had done us better service. None the less, the book is stimulating,—well worth reading, as is all Professor Smith writes,—and is a fine example of fearlessness in handling sacred themes.

W. I. L.

VICTOR SERENUS.†

To readers of Mr. Wood's other writings this book can hardly fail to be a disappointment. As an historical romance, written to convey a peculiar psychological doctrine, it challenges criticism from the three standpoints, of history, literature and philosophy. Only a rare genius could hope to succeed in such an undertaking; and sincere admiration for our author and approval of his main teaching do not necessitate placing that estimate upon him.

The historical setting of the story may be accurate enough, though in the author's list of authorities consulted one misses names of the first rank. The chief character in the book, Victor Serenus, is too good, and especially too philosophical to be interesting. His endless preachments of nineteenth-century doctrines, his miraculous foreknowledge of events, and his provoking calmness in emergencies remove him from human kind; while the author's course in making him the hero of Paul's experience of shipwreck seems wholly out of place. As for Paul—the "Saulus" of the story—the author deals almost wholly with events and psychological experiences which are not mentioned, or at most only alluded to in the New Testament. The only test, therefore, of his success in delineating that great man's character is whether or not his ideal is worthy of one who, next to Jesus, has given the world its greatest religion. In other words, it comes to a contrast of the writer's ideal of Paul with that of the reader. One such reader has felt a sad disappointment in this picture of the great Apostle. Superstitious and visionary, passionate and unregulated impulse, controlled in his religious activities more by outward and occult than by inward and rational forces, this hero seems hardly the one who shall presently universalize Christianity. As "dictator" of a secret society among the Jews, he embodies superstitions and a love of cheap melodramas. But perhaps it is as a lover that Saulus is least satisfactory. He is hardly a real, live man; and his tearing into fragments of "little Cassia's" letter and, especially, his visit to her chamber at midnight, are not pleasing scenes. True, the visit is paid in spirit only, his body meantime lying asleep in a cave at Mt. Horeb. One is forcibly reminded of Charles Dudley Warner's dream in "Backlog Studies" by the way in which our hero slips out of his body and surveys it. Then he passes through rocky cave-walls through the air to Jerusalem, and through house-walls into the room of his beloved, and beholds "her lithe, shapely form wrapped in the ample folds of an easy *negligée* robe," while "her long tresses fall behind in careless profusion over her comely white neck." He sat beside her (spirit tho' he was), "pressed her hand to his lips," "kissed her forehead," "gazed into her eyes" and "listened in agony" as she apostrophized her absent-present lover. Then he returned to his waiting body "and, with a quick but indescribable pang, repossessed his corporeal frame, opened his eyes and sat upright."

It is a pleasure to turn from this fable to its moral. Would that he had given us the moral and omitted the story! Only such a genius as George Eliot can flash philosophy into the brain of a novel reader and only the wizard touch of a Hawthorne can mingle magic and the commonplace and show no line of demarkation. Let Mr. Wood stick to his philosophical last if he would benefit mankind, for we gladly acknowledge our author as one ordained of God to preach a noble psychology. Let him eschew fiction; let him cultivate a Saxon vocabulary and a logical clearness of thought, and then let him pour forth his message. He bids man know the reality and the supremacy of the soul; that mind may control body; that mental health will conduce to bodily health, and that peace of soul may be had amid life's tumults. This is religion,—this is Christianity,—at its best; and this is the sum of his message,—a teaching which goes far toward excusing even the palpable defects of this, his last romance.

W. I. LAWRENCE.

The greatest work has always gone hand in hand with the most fervent moral purpose.—*Sidney Lanier.*

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* Guesses at the Riddle of Existence. By Goldwin Smith, D. C. L. New York: The Macmillan Co. 1898. pp. 244. Price $1.25.

† Victor Serenus. A Story of the Pauline Era. By Henry Wood. Boston: Lee & Shepard. 1898. pp. 502 Price. $1.50.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—I believe that the mind can be profaned by the habit of attending to trivial things, so that all our thoughts shall be tinged with triviality.

MON.—To enjoy a thing exclusively is commonly to exclude yourself from the true enjoyment of it.

TUES.—A broad margin of leisure is as beautiful in a man's life as in a book.

WED.—Disappointment will make us conversant with the noble part of our nature. It will chasten and prepare us to meet accident on higher ground the next time.

THURS.—Aim above morality. Be not simply good; be good for something.

FRI.—We inspire friendship in men when we have contracted friendship with the gods.

SAT.—Not to grieve long for any faulty action but to go immediately and do freshly and otherwise, subtracts so much from the wrong.

—*H. D. Thoreau.*

Little Things.

A good-by kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare
After the toil of the day,
And it smooths the furrows plowed by care,
The lines on the forehead you once called fair,
In the years that have flown away.

'Tis a little thing to say, "You are kind;
I love you, my dear," each night;
But it sends a thrill through the heart, I find—
For love is tender, as love is blind—
As we climb life's rugged height.

We starve each other for love's caress;
We take, but we do not give:
It seems so easy some soul to bless,
But we dole the love grudgingly, less and less,
Till 'tis bitter and hard to live.

—*McCall's Magazine.*

Startling Sweetmeats.

In England it used to be customary for boys to celebrate the fifth of November, "Guy Fawkes Day," by exploding fire crackers, rockets, and pin-wheels, much as American boys celebrate the fourth of July. A contemporary tells a story of what happened once in a school not far from London, not many years ago, on the fourth of November. One of the boys had purchased a large package of explosives, and, taking them to school one morning was seen by the master to put them into his desk. Some of the boys had been in the habit of getting sweetmeats in just such parcels, and passing them around in school hours. The master, seeing this parcel, jumped to the conclusion that the boy had sweetmeats.

"So-and-so," the master called to the boy, "take that parcel and throw it into the fire!"

"Please, sir," the boy began, according to the required formula of the school.

"No 'please, sir,' about it?" said the master. "Do as I bid you!"

"But, sir, they're——"

"Silence! Put the parcel in the fire, I tell you!"

Then the boy obeyed. He went to the open fireplace at the end of the room and threw in the parcel, taking care to withdraw quickly.

In a moment more the whole school thought that Guy Fawkes and the Gunpowder Plot had come in very truth. The crackers went off in a fusilade; rockets whirled about the room; and pin-wheels, coming out of the grate, traveled madly about the floor, hissing and sputtering. The master hid behind his desk in terror.

Fortunately nothing was set on fire, and after the explosion had ended and the smoke had been cleared out somewhat by the opening of the doors and windows, the school was dismissed, the master saying nothing more about it to any one.—*Epworth Herald.*

The Student's Four-Leafed Clover.

Be enthusiastic in what you do. Believe in its usefulness for you. Love the work for its own sake, as part of the duty you owe your manhood or womanhood. There is at present no chair of enthusiasm at any of the colleges, but no quality is more vital or more to be insisted upon. It is the lubricator of mind and soul, arousing our best efforts and giving a warmth and glow that drives us on to the best results. So long as a spark of enthusiasm remains we are eternally young; when it dies away our youth vanishes as well. It is, indeeed, a divine gift—that of enthusiasm. It makes us forget all difficulties and disappointments. Under its influence we fly where we formerly plodded along. Half the battle in acquiring knowledge in any field is to love the work we do. The secret of achievement is enthusiasm, and the more lasting one's success when that spirit of enthusiasm is re-enforced by the quality of persistence. Enthusiasm lights up the history of learning, the entire record of human accomplishment. Given its possession, the humblest mechanic may become an inventor, the burdens of the forge and farm are changed to benedictions, the petty toil of each day is transfigured and we spring with alertness to every task, for the song of triumph is resounding.

I regard regularity, concentration and enthusiasm as the student's four-leafed clover that will help him and her in many ways. Of course, more will be found necessary. Patience, pluck and perseverance are qualities necessary to permanent success in any field.—*A. S. Isaac in Ladies Home Journal.*

The Child and the Tree.

What are you saying you beautiful tree?
Leaves are all blowing and looking at me,
Breezes are rustling the grass at your feet,
Honey bees buzzing for something to eat,
Sunbeams are dancing out on the blue sea;
Beautiful tree, are you talking to me?
Yes, darling child, I am talking to you,
All my leaves nodding and saying, "'Tis true,
Playtime is pleasant—but never all play,
Work has its true part in every child's day.
Would you be happy, work, work like the bee,
Then you would better love playing with me."

—*From Singing Verses for Children by Mcmillan & Company.*

"Comings and goings
No turmoil need bring;
His all the future—
'Doe ye nexte thynge.'"

A 16-page Weekly. **THE NEW UNITY** $2.00 per Annum.

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THE UNITY PUBLISHING COMPANY,

—BY—

ALFRED C. CLARK & CO., 185 DEARBORN ST., CHICAGO.

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JENKIN LLOYD JONES.

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Changes of Address.—When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

All Letters concerning the Publishers' Department should be addressed to Alfred C. Clark & Co., 185 Dearborn Street, Chicago, Ill.

Editorial.—All matter for the Editorial Department should be addressed to Jenkin Lloyd Jones, 3939 Langley Ave., Station M, Chicago, Ill.

Entered as Second Class Matter at the Chicago Post Office.

The Liberal Field.

"The World is my Country; To do good is my Religion."

The Central States' Unitarian Conference.

The Central States' Conference was most hospitably entertained by the Church of our Father, Toledo, during its session on November 9 and 10. The Cleveland church sent its two ministers and eight delegates; Marietta was represented by its minister and two delegates; Rev. George A. Thayer represented the two Cincinnati churches, and a large number of the members of the church at Toledo were present at every session. At the opening meeting the evening of November 9, after the devotional exercises, Mr. Jennings welcomed the Conference to Toledo and to the church—a welcome which was intensified by the beauty and comfort of the church with its new pews and wall decorations and its fine new organ. Rev. Marion Murdock of Cleveland, President of the Conference, responded, giving a brief survey of the history of Unitarian thought during the past century. The Conference sermon was given by Dr. Rexford of Columbus, an inspiring word on the text, "He that hath the Son hath life."

Thursday morning reports were given from the churches, showing good work in all, and in many cases decided gain during the year. Mr. F. H. Haserot and Mrs. Bradley reported for Cleveland; Mrs. Curtis for Marietta; Mr. Thayer and Mr. Jennings for Cincinnati and Toledo. The president's address pointed out two or three lines of work for the Conference. The first address of the morning was by Rev. Florence Buck of Cleveland on Conference Missionary Work, which was followed by earnest discussion. Mrs. B. Ward Dix of Brooklyn presented the work to the National Alliance in an admirable address, showing that the Alliance has aimed from the first to develop in the churches missionary zeal, the sense of fellowship and the religious spirit. At noon the devotional meeting was led by Mr. J. D. Davidson of Fidelity, Ohio.

The afternoon session presented three admirable papers. Rev. E. A. Coil of Marietta spoke on Differentiation and Integration, applying a principle of nature, as shown by Spencer and John Fisk, to the work of our churches. Differentiation has already gone on to a great extent; these separate parts must now be integrated if each is to perform its proper office. Rev. Geo. A. Thayer spoke with great clearness concerning Church Unity and Unity of the Spirit. Rabbi Mayer of Toledo presented an excellent paper on The Religion of the Prophets, pointing out the relation of their thought to the ethical monism of our time.

At the closing session of the Conference on Thursday evening Rev. A. W. Gould of Chicago spoke on The Religious Training of the Young. He said that training in love, the essential principle of religion, should begin with the child in the cradle. Rev. Adelbert L. Hudson of Buffalo gave an eloquent and inspiring address, showing how great is the need of bringing religion into harmony with the rational thought of the age. Mr. Hudson brought the greetings of the American Unitarian Association to the Conference. Rev. J. H. Crooker of Ann Arbor spoke words of encouragement to the Conference and to the Toledo church. His remarks came in the nature of a benediction, and made a fitting close to an unusually helpful and inspiring session of the Conference.

At the business hour resolutions were adopted making the basis of representation by the churches the payment of a sum not less than $5.00 annually, while annual memberships were fixed at $1.00 each. The following officers were elected: President, Rev. E. A. Coil, Marietta; Secretary, Rev. Florence Buck, Cleveland; Treasurer, Rev. A. G. Jennings, Toledo. Vice-Presidents at large were elected from each of the churches.

F. B.

PEORIA, ILL. What is Wisconsin's loss is Illinois' gain. The people of Appleton, Wisconsin, and the liberal minded and earnest and religious people of the State of Wisconsin are saddened this week over the news that Doctor John Faville, Pastor of the First Congregational Church of Wisconsin, is to transfer his field of labor to the First Congregational Church of Peoria, Illinois. Mr. Faville is no stranger to the readers of the NEW UNITY. His interest in the Liberal Congress has been active from the start and we are not surprised that his eleven years of faithful work in a little town of eight or nine thousands has prepared him for the great work in a larger city of ninety-thousand. Mr. Faville leaves a field well tilled to take control of a larger field waiting competent tillage. We extend our sympathies to Appleton and congratulations to Peoria, and rejoice in the change that has brought this friend and fellow worker into a little more neighborly touch with those who work in the interest of realities over and across all lines.

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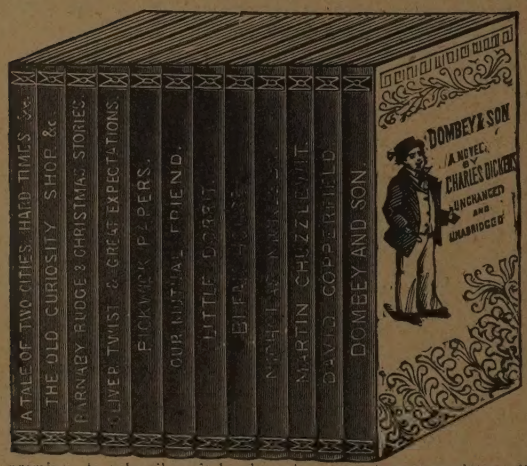

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